

February 8, 2016

SUBMITTED VIA EMAIL: [HSSframework@cde.ca.gov](mailto:HSSframework@cde.ca.gov)

Bill Honig and Nancy McTygue, Co-Chairs  
History-Social Science Subject Matter Committee  
Instructional Quality Commission  
1430 N Street, Suite #5111  
Sacramento, CA 95814

**RE: Comments on the Draft History-Social Science Framework; Remaining Priority Line Edits Related to FAIR Education Act**

Dear Co-Chairs Honig and McTygue:

As representatives from LGBT community organizations, we are pleased to submit these comments on the latest draft of the History-Social Science Framework, made available for public comment on December 17, 2015.

First, we want to commend you on the tremendous advances you have made in this most recent revision of the History-Social Science Framework. It is clear to us that you have taken great care to review our suggested edits in an effort to reflect and honor the legislative intent behind the FAIR Education Act with regard to including the roles and contributions of LGBT Americans in history and social science instruction.

We applaud you for the substantial revisions you have made to include the roles and contributions of LGBT Americans, including key historical figures, a number of essential moments in the struggle for LGBT equality, and the evolution of LGBT communities and identities. We are pleased to see references to LGBT Americans and matters of LGBT equality in multiple grade levels throughout the elementary, middle, and high school grades. The revisions, which reflect the current scholarship on LGBT history, are historic and important contributions to the education of California's K-12 students.

In particular, we want to thank you for continuing to make additional revisions based on the suggested edits we proposed in our letter to the HSS SMC on October 7, 2015.

However, from our analysis of which recommended edits were not incorporated, we remain concerned about some of the edits that were omitted. We have examined each of our remaining suggested edits and revised them in order to ensure both historical accuracy and alignment with the surrounding text where the amendments are proposed.

Our recommended edits at this stage of the process are focused on:

1. Ensuring students gain an intersectional understanding of LGBT identities, communities, and social movements with regard to gender and race over time. This includes discussions about third gender roles among some Native Californian or Early American tribes and the effects of colonization as well as a reference to the ways different social movements, such as the LGBT movement, have informed each other in the course description for Ethnic Studies in 9<sup>th</sup> grade.

2. Providing a concrete, age-appropriate example of a book about LGBT families in 2<sup>nd</sup> grade.
3. Using consistent language and modern terminology when referring to LGBT Americans, and removing any references to the term “homosexuals.”

To address these remaining concerns, we have provided a revised list of our proposed edits, including chapter, page, and line number. We strongly recommend these be incorporated into your final draft of the History-Social Science Framework before submitting it to the State Board of Education, as these suggested edits remain of the highest priority related to LGBT history and full implementation of the FAIR Education Act and this commission’s demonstrated commitment to LGBT inclusion.

Chapter	Grade	Page	Our Suggested Line Edit
Chapter 5	2	p. 62	Line 49, add: “ <i>In Our Mother’s House</i> by Patricia Polacco”
Chapter 7	4	p. 90	Line 156, insert: “By exploring Native Californian cultures, students also learn that some tribes accepted third gender roles for females who assumed men’s social roles and males who assumed women’s social roles. Teachers can discuss how tribes such as the Klamath, Tolowa, Yuki, Gabrielino, and Chumash recognized males who preferred to dress and live as women and, in some cases, women who dressed and lived as men. Some Californian tribes granted such people important spiritual and social roles, sometimes including marriage.”
Chapter 7	4	p. 94	Lines 247-249, revise to: “Moreover, the imposition of forced labor, <u>Spanish cultural beliefs</u> , and highly structured living arrangements <u>negatively impacted scores of communities by degrading individuals, constraining families, circumscribing Native culture, and negatively impacted scores of communities and trying to eliminate diverse indigenous gender identities and practices.</u> ”
Chapter 7	4	p. 95	Line 257, revise and insert: “...fleeing from the padres. To exemplify Native Californian resistance, teachers and students could explore the well-documented 18th-century case of a Chumash male-to-female person who, after Santa Clara Mission friars ordered them to give up women's clothing and work, ran away from the Mission and resumed a third-gender role acceptable within their tribe. A few Indians openly revolted...”
Chapter 8	5	p. 126	Line 93, insert: “Students also learn how many American Indian tribes included those referred to by modern Native communities and scholars as two-spirits. These individuals were believed to manifest both masculine and feminine spirits and had distinct

			social roles that varied from tribe to tribe. These included healing, transmission of oral traditions and histories, fortune-telling, match-making, and the conferring of names.”
Chapter 12	8	p. 363-364	Lines 932-941, reorder and revise to: “The American Indian wars, the creation of the reservation system, the development of federal Indian boarding schools, and the re-allotment of Native lands profoundly altered Native American social systems related to governance, family diversity, and gender diversity. Reading Chief Joseph’s words of surrender to U.S. Army troops in 1877 helps students grasp the heroism and human tragedy that accompanied the conquest of this last frontier. Allotment entailed breaking up Native lands into privately held units (largely based on the Anglo-American model of the male-headed nuclear family), <u>displacing elements of female and two-spirit authority traditionally respected in many tribal societies.</u> Boarding schools <u>in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries</u> took Native children from their parents for years at a time, <u>imposing Christianity, U.S. gender binaries and social roles, and English-only education in order an attempt to make them into what school administrators viewed as proper U.S. citizens.”</u>
Chapter 14	9	p. 416	Line 700, insert: “...and they can study how different social movements for people of color, women, and LGBT communities have mutually informed each other.”
Appendices	n/a	p. 900	Lines 1425-1429 should be revised to read: “Some western societies are still struggling with areas of civil rights that remain unresolved, such as marriage rights, <u>nondiscrimination protections</u> , and other issues of equality for their <u>lesbian, gay, bisexual, and transgender</u> citizens, but they can still provide leadership in applying global pressure against regimes that even in the twenty-first century mandate harsh penalties and sometimes even death against <del>homosexuals</del> <u>lesbian, gay, bisexual, and transgender people.</u> ”

Again, we want to reiterate our commendation for the extensive edits related to the roles and contributions of LGBT people that you have included in this latest draft of the History-Social Science Framework. We thank the Subject Matter Committee for considering these remaining recommendations, which will help to ensure implementation of the FAIR Education Act and reflect the diversity of California’s past as well as its present and future student and family population.

Should you have any questions regarding our recommendations, please contact Judy Appel at [judy@ourfamily.org](mailto:judy@ourfamily.org).

Sincerely,



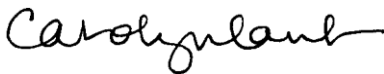
Judy Appel, Executive Director  
Our Family Coalition



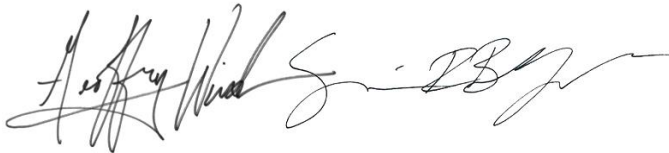
Don Romesburg, Member  
Committee on LGBT History



Rick Zbur, Executive Director  
Equality California



Carolyn Laub, Consultant to LGBT Advocacy Organizations



Geoffrey Winder and Ginna Brelsford, Co-Executive Directors  
Gay-Straight Alliance Network



Kris Hayashi, Executive Director  
Transgender Law Center

cc: Commissioners, Instructional Quality Commission  
Tom Adams, Executive Director, Instructional Quality Commission